

GOD'S CALL

T O
Unconverted Sinners,

To turn to the Lord.

Plainly shewing every poor Sinner the miserableness of his estate, and how great an enemy he is to himself; that though the Lord be daily calling to him, to turn and live, and professeth hee delights not in the death of a Sinner, yet for all this will go on, and dye.

Also the happy Condition of the People of God, in that they have such a Father, that had rather see their Conversion, than Condemnation.

And lastly, to the Terror of wicked and ungodly men is set forth: That if they will not turn to God, that they may live with him in Heaven, they shall dye, and be tormented with the Devil and his Angels in Hell Fire.

The Twentieth Edition, with Additions.

Matth. 18. 3. *Except yee be converted, and become as little children, you shall in no wise enter into the Kingdome of Heaven.*

By T. P.

Licensed and Entred according to Order.

London, Printed for Tho. Passenger, at the three Bibles on London-Bridge. 1668.

Mary Payett her
Book God Give her Grace
there on to Look Amen



12/10/19

Ezekiel the 33 Chap. II Verse.

Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his evil way & live; turn ye, turn ye. from your evil waies, for why will ye die, O house of *Israel*?

The Great God that made the
Heaven and Earth, and all the
living Creatures therein, and
hath Redeemed you by his Son
Christ Iesus; You that were lost
and undone sinners, to you hath he sent his
Gospel and glad tydings of peace, and to you
hath he given this priviledge, that as many
as believe on him shall have eternal Life: as
many as turn to him shall live, and those that
turn not, shall dye. This is the unchange-
able Will and Law of God, that wicked men
must

must turn or dye. For see the very words of Christ, Math. 18. 3. Verily I say unto you except you be converted, and become as little children, you cannot enter into the Kingdom of Heaven. And John 3. 3. Without holiness no man shall see the Lord. And in the 11th. Psalm verse 5. The Lord loveth the righteous, but the wicked his soul hateth. So that it is brought to this, that wicked men must turn or dye.

1. From which words you must observe, first, the pity and love of God to lost undone souls, that he condescends to reason the case with them thus, Why will ye dye? That the Almighty and Powerful God should stoop to dust and ashes, herein is his great power shown, that he delighteth not in the death of a sinner, but rather that he would turn and live! God would not have them go in the way that leads to Hell, but calls them daily by the mouth of his Prophets, to turn and live, and tells them, there is no peace to the wicked, Isaiah 48. 11. Isa. 37. 31. God tells them, The love of the World is enmity with God, and if any man love the world, the love of the Father is not in him. Yet for all this, worldly they are, and worldly they will be: If the way to Hell be through the world, then to Hell will they go.

Oh that men would see the folly of their
 own wayes, and turn to the Lord, then
 should they see the Loveliness and Beauty
 that is in the wayes of God, and the Tor-
 ment and Anguish that follows the love of
 the World! Oh that wicked men would
 thus converse with their own Souls: Is it
 so, that I must turn or dye, must be con-
 verted or condemned? It is time for me
 then to look about me: How have I foolishly
 ventured the loss of my precious soul these
 many years: How comes it to passe, that
 God should take more care of my soul than
 my self? Oh God forbid that I should neg-
 lect this any longer. Must I turn, or dye?
 Oh happy day! Oh happy hour this is, that's
 left me to Repent in! Now will I set on
 a Resolution to get assurance of my salva-
 tion, before I give any sleep to mine eyes,
 or slumber to mine eye-lids, by the Grace
 of God. I will resolve presently to turn,
 and to forsake my former courses, and give
 up my self to the guidance of the Lord God.
 Shall the Lord be thus compassionate to my
 poor soul as to delight in my salvation, and
 shall I miserable wretch delight in my dam-
 nation? Shall God say unto me, Turn?
 And shall I not resolve to turn?

1. Consider first, That it is the invariable and unchangeable Law of God; that wicked men must turn or dye, Romans 8. 8. Now, if any man be in the flesh he cannot please God, psal. 11. 15. The Lord loveth the righteous, but the wicked his soul hateth, psalm 6. 17. The wicked shall be turned into Hell; and all the Nations that forget God. These Texts are plain enough to the wiew of every poore soul; If thou art one that believest, here is enough to satisfie thee, that wicked and ungodly men, they must either turn or dye, be converted or condemned; If you see not, 'tis because you are wilfully blind: To what purpose doth God send his Messengers to warn you? If you wil not believe God by the mouth of his Prophets, who doth entreat you to be reconciled, yet you lend the deaf ear to them; Yet let mee tell you, if you wil not hear the voice of God here pronouncing the sentence of salvation to you, yet you shall hear his voice pronouncing the sentence of Condemnation against you hereafter.

I beseech you therefore, as you love your souls, not to quarrel with God and his Word but to stop to it. Are you yet unconverted? Know this, that ere long you must be Converted, or else Condemned. I beseech you there.

therefore neglect not your own happinesse any longer, lest you be guilty of your own blood. Read but the eighth verse of this 33. of Ezekiel and you shall see how the case stands: When I say to the wicked, wicked man, thou shalt surely dye. If thou dost not speak to warn the wicked man of his way, the wicked man shall die in his iniquity, but his blood wil I require at thy hands. You see there, that the Ministers of the Gospel must preach, and you must hear: And let me tell you, it is easier to hear of Hell than feel it, and yet though you think it an unwelcome Doctrine, that the Ministers of the Gospel should gall your tender ears with truths that seem so harsh & grievous, yet it is the duty of every faithful Minister of Christ, to deal truly and faithfully with souls; for we shall in no wise escape, unless we strive to enter in at the narrow way which leadeth unto Life: For Salvation and Condemnation will suddenly bring all things to an end, and when it is too late, we shall hear some crying out: What have I done? What foolish courses have I taken? upon what low account have I ventured the Eternal welfare of my poor soul; would I had but considered this a little before, but alas now it is too late, the Sentence is past, and I am hurried into ever-

lasting destruction.) Consider this all you that forget God, that your day of pleasure will last but a little while; your laughing will be turned into mourning, your joy into anguish; your small and short pleasure here, will be turned to eternal pains and torments hereafter.

2. Consider this, all ye wicked and ungodly sinners, that if you will but yet unfeignedly turn to God, it is his promise that you shall live and not dye. The Lord professeth that he taketh no delight in the death of a sinner, but would rather they would turn & live. God hath not shut up the door of mercy against you, but you shut it against your selves: Mercy stays for you, patiently waits for you, yea, Christ himself waits for you: Oh how happy would you be, if you would but turn to him! and if you turn not, here is a Challenger of Wrath, death to be pronounced against you; there is a wrath that you are already under, and a death you are born under, and it is you that brought this death upon your selves: There is also another Death, which is a remediless death, and a much greater torment than the first Death, and this death falls on all those that are unconverted: God first offers you mercy, if you will turn; and to those that will not turn, he

he sends his messenger, That you must expect
 nothing but condemnation. If you will come
 at the call of Christ, you shall be converted; but
 If you will become new creatures, who
 hath not a word of damning Wrath; Death
 to speak to you: but on the contrary, Life
 and Joy, and Peace, Heaven and Happiness:
 the oldest sinner, the worst sinner of you all,
 if he will but turn, he shall have Mercy and
 Salvation. Oh then, if you love your souls,
 turn. Build on Christ the Rock, and New
 Foundation, Learn to mortifie the flesh,
 and live after the Spirit.

If you will but turn, and come into a way
 of mercy, the Lord will be ready to enter-
 tain you. If you trust in God for salvation,
 he is engaged by his Promise to save you.

The Lord will be a father to none but his
 children; he will save none but those that for-
 sake the World, the flesh and the Devil,
 and that come into his family, to be mem-
 bers of his Son, and have communion with
 his Saints. But if they come not to Christ,
 and are condemned, 'tis long of themselves,
 for Gods doors are open, & he is still ready to
 receive you, if you turn to him with all your
 heart, for his promises are, yea, and Amen.
 and he wil not fail in the least tittle of what
 he hath said: if you repent, you shall be saved,

and

and if he hath said, they that repent not shall be damned, his word shall be fulfilled: For God is truth, and in him there is no lye.

3. Consider this, That God taketh delight in mens Salvation, but not in their Damnation; He had rather they would turn and live, than go on in sin and dye: The conversion of sinners is the delight of his soul; yet that Justice might be executed, and his truth fully vindicated, God is resolved, if you will not be converted, you shall be condemned; Yet God is so far your friend, and against your Condemnation, as he beseecheth you to be reconciled, warns you of the danger you are in, sets before you Life and Death, and desires you to accept of his mercies, and not to damn your own souls: but if this will not do, then he is resolved on your Condemnation, and commands his Prophets to say unto you these words (O wicked man thou shalt surely dye.) It is in vain for you to look for Heaven, or to hope for it, for it can never be while you remain in this unconverted, dark, and dead condition, for in this state you are his enemies by nature. Yet for all this, the Lord taketh pleasure in the Conversion of his enemies: For if God had rather you were Damned than saved, he would not then so much entreat

treat you by his daily kindnesſes, by giving you all the means of this Life, to lead you to Repentance, he would not ſet ſo many examples before your eyes, no nor wait on you ſo patiently as he doth from day to day, from year to year, theſe be not ſigns of one that taketh pleaſure in your death.

If it had been his delight to have ſeen you go to Hell, how eaſily could he have done it long ago; how eaſily before this time could he have ſnatcht thee away in thy ſins with a Curſe, or an Oath, or a Lye in thy mouth, in thy Pride, in thy Drunkenneſs, in thy deriding the waies of God. How eaſily could he have ſtopped thy breath, or ſam'd thee with his Plagues, and made thee ſober in another world. How eaſie a matter is it for God to rule the Tongue of the profaneſt Rapſod, the hands of the moſt malicious Perſecutor. God can make them know that they are but worms. If God ſhould but frown up on any ſinner, how ſoon ſhould hee drop into the Grave?

If God ſhould give commiſſion to Angels to go and deſtroy ten thouſand ſinners, it would quickly be done: How eaſily can God ſnatch ſinners away in a moment, and ſet them before his dreadful Majeſty, where he ſhat ſee ten thouſand times ten thouſand glorious

rious Angels, waiting at his Throne, and thou at the Bar, pleading thy cause? Should they ask thee these words: (What hast thou now to say against thy Creatour, his Truth, his Servants, or his holy Waies? Now plead thn cause, what canst thou say in excuse of thy sins? Now give an account to thy Maker of thy life, of thy time, and of all the mercies thou hast had.) Oh how would thy stubborn soul have melted, thy proud looks have been beaten down, thy stout and proud words turned into speechlesse silence! A word of his mouth would take thee off this present life, if he should say unto thee, Live no longer, or live in Hell, thou couldest not disobey: What canst thou say? both the Lord take pleasure in thy death: Surely he doth not: If he did, he would not, he could not have given his Son to redeem us from death, Christ then would not have sweated drops of blood for us, had he taken pleasure in our death, he would not have been so long in fasting praying all night, neither would he have suffered his bitter and cursed death upon the Crosse, pouring out his soul a sacrifice for our sins, if he had delighted in our death: If perchance but heard Christ bemoaning the estate of disobedient and impenitent people, in Matthew the 23. and verse 27. O Jerusalem, Jerusalem

salem, how oft would I have gathered thee as a Hen gathereth her Chickens, but yee would not? If you had heard Christ on the Crosse praying for his Persecutors, (Father forgive them, for they know not what they do,) would you thought he had delighted in the death of the wicked? If you will not believe this, you have the Word and the Oath of the Lord for it, and dare you question the Word of God, or the Oath of God? For God hath sworn that his pleasure is not in their death, but in their life, as in Heb. 6. 15, 16, 17, 18. Verses.

Be intreated therefore, oh thou unconverted sinner, that bearest these words, to ponder a little with thy self, who it is that taketh pleasure in thy damnation: Certainly it is not God; he hath sworn he takes no pleasure in it. You dare not say, you swear, you curse, and lye, and blaspheme, and drink, and do all this to please God; neither do any that bear the Image of God take pleasure in your Death. God knows it is small pleasure unto his Servants, the Ministers of the Gospel, to see how madly you venture your eternal estate, and how wilfully you run into the very flames of Hell.

It is small pleasure for any of the Servants of God, for to see your carelesnesse
of

in the way of God. Who is it then that taketh pleasure in your death, none but the three deadly enemies of your souls, the World, the flesh, and the Devil.

The Devil takes pleasure in your sin, and death, and you cannot please him better than to see you run into all manner of uncleanness, to see you drink, to hear you curse, and swear, and lye, this is his delight: It is the delight also of wicked men, and it is pleasing to your flesh; It is the flesh that would be pampered, that delighteth in sports in Lust, in Holenesse, that is the God that you serve.

Oh wretched sinners! Oh miserable undone souls! Should the flesh be pleased before your Maker? Will you displease the Lord, to please your brutish appetites? Is not God worthy to Rule the flesh? If he shall not Rule it, he will not save it, then what will become of it? I fear it is preparing for its own displeasure. Dost thou love strong drink, and sweet morsels, and thy ease, and sports, and to be some body in the World? But do you love the curse of God with it? Do you love to stand trembling at the Bar of God, and to be judged to everlasting fire, and to be tormented with Devils forever? are thy pleasures here on earth, which

endures but for a time, wozth the suffering of eternal fire? *1380 1100 11 11 11 11 11 11*

Consider these things before you go any further, which I am sure every man hath reason to consider, that hath a soul to save or lose; Therefore if you will go on and dye, rather than turn and live, remember, it was not to please God, but the Devil, the World, & the Flesh; And if men will damn themselves, to please themselves, and run into endlesse torments for delight, and have not the wit nor grace, to hearken unto God or man, that would reclaim them, what remedy, but they must take what they get?

4. Consider this also, that the LORD hath quit himself of the death of sinners. If they are condemned it is long of themselves; they dye because they will dye. Oh unprofitable, Rebellious Children, that will not hear the voice of their Father, may not God say to you, as he said concerning the unprofitable Vineyard, Isa. 5. Chap. and 1. 2, 3, 4. Verses. Judge I pray, betwixt me and my Vineyard, What could I have done more, that I have not done in it? I planted it in a fruitful Soyl, I fenced it, and gathered out the stones, and set the choicest Vine, and it will not grow and bring forth fruit. Thus may God say, and lament over England.

Oh

Oh unprofitable England, what shall I do with you? I have planted you a glorious Church, I have watered you with the dew of the glorious Gospel, I have made you men, and endued you with reason, I have given you a Righteous Perfect Law, and you have broken it, you have despised my Gospel, and you have undone your Souls: May not God in Justice take the light of his Gospel from us, and give it unto others that may make a better improvement of it to his honour, and their eternal Welfare? What could God have done more than hee hath done for us? Hath he not waited long on us? Hath he not entreated us to turn by the mouth of his faithful Ministers? Hath not his Holy Spirit been often striving with our Hearts, and saying to our Souls, (Turn, turn Sinner, whither art thou going? What art thou doing? Dost thou know what will be the end? How long wilt thou hate thy friends and love thy enemies? When wilt thou deliver up thy self unto God, and give Christ Jesus thy Redeemer full possession of thy soul? When shall that once be?) Hath not the Spirit thus pleaded with thee? Hath not life been set before thee, and the joys of Heaven? And hath not the certainty of the everlasting torments of

of the damned been declared to you. If you dye now, it is because you will dye; You will not have this man to reign over you, Luke the 19 chapter and the 14 verse.

O you foolish people, and unwise, Why do you requite the Lord thus? Isaiah 1. 2, 3, 4. verses. Why do you forsake the Lord for nothing? Why do you neglect Eternal life, to hunt after the chaff and feathers of this world? Wherefore do you spend your money for that which is not bread, and your labour for that which profiteth not? Isaiah 55 chapter, 1, 2, 3. verses. Awake now and see your own folly; Seek the Lord while he may be found; call upon him while he is near. It is the Lords promise, If the wicked man wil forsake his evil way, and the unrighteous man his thoughts, and turn to the Lord, he will have mercy on him; and to our God, and he will abundantly pardon. The Devil cannot pardon sin; no, it is in Gods power onely, so hee hath a will to pardon; for oft hath hee proclaimed his free Invitations to poor Sinners, Revelation the 22. chapter, the 17 verse. Let him that is a thirst come, and whosoever wil, let him come and take of the water of life freely.

P. B. Ag

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Oh stiff-necked & uncircumcised in hearts and ears, that thus are willing to ruine themselves ! when God hath called, you would not come : How know you, how soon you may provoke God to resolve, you shal not taste of the Wedding-Supper ? If you dye unconverted, all the world cannot save you. Oh wretched sinners ! why will you be so cruel to your selves ? Know you not this, which is a real truth, That you must turn or burn ? If you keep your sins, you must keep the curse of God with them : You love your Lusts, your Drunkenesse, your Gluttony, and will not let them go : would you have them bring you to Heaven ? If you expect that, it is impossible ; for there entreteth none that is unclean, Revelations 21. chapter, verse 22. For what communion hath light with darkness ? Or what concord hath Christ with Belial ? You see then I hope by this time, the case is clear, that you must resolve to turn or dye.

Objection. But you will ask me, How shal we turn, we have no power of our selves : I will therefore give you a few helps by the way, befoze I conclude.

Ah poor sinful soul that would be converted, and turn to the Lord, Consider the necessity

cessity and nature of Conversion : You must here consider,

1. From what you must turn, that is in a word, from carnal self, from the flesh that would be pleased before God; from the world that is the enticing bait to allure your souls; from the Devil, the secret Angler for your souls; and from all wilful sins: and then you must turn to God the End, and to Christ the way to the Father.

2. The second Help is this, Attend upon the Word of God, that is the ordinary means to turn souls to God; be often in hearing, reading, and meditating upon the holy Scriptures.

3. Thirdly be frequent in Prayer to God, confesse and lament before God, your former Lives, beseech God to pardon what is past, and to give you his Spirit to lead you into his ways, and beg of him to be your Guide and your Keeper, to save you from the subtle temptations of the Devil, who watcheth for your souls.

4. Fourthly, Give up your self wholly to the Lord Jesus Christ, the true Physician of your souls. John 13. 6. For there is no other Name under heaven by which you can be saved. 'Tis he is the Way, the Truth, & the Life there is no coming to the Father, but by him.

Fifthly, If you mean to turn to Christ, do it believingly, trust God with all you have, entertain no low thoughts of God: let this be upon your hearts continually, That God is able to save to the uttermost, all that come unto him by Faith.

6. Sixthly and lastly, Be sure to neglect no time, but do it speedily. Today, while it is called to day, hear the Lords voice, & harden not your hearts: If you be not willing to turn to day, you will not be willing to turn to morrow: Call this to minde, that as long as you neglect this work, you are under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of hell. Up then presently, and fly as for your lives, for you have staid too long already, and prolonged God too long. For his sake therefore turn; if not for his, oh for your own precious souls sake, resolve to turn and live, stand not wavering any longer, for it is not a matter of trifling, but of eternal moment, for if you dye in your sins, you dye eternally, and then you are undone for ever.

Let me adde one Use more, which shall be of Terror, to affrighten those that are not resolved yet to turn.

Use. You unconverted sinful wretches that alwaies vex the Holy Ghost, as your Fathers did,

did, so do you. Know assuredly, that the
 righteous God will not be mocked: for if
 you turn not, you shall surely dye, and be dam-
 ned, it's as sure as if it were already done:
 at the dreadful day of the Lords appearing,
 the Hills nor the Mountains shall not hide
 you from the presence of the living God. Are
 not you one that hath neglected the tender
 offers of the Gospel? Have you not turned
 your Back against God? Is it not just then
 that God should turn his back against you?
 When you call and cry unto him, have you
 not deserved this sentence to be pronounced
 against you, Go ye cursed into everlasting
 burnings? What shall I say to you? Oh you
 careless unregarding sculs that wilfully run
 into your own destruction! What can you
 say when you appear before the great God?
 Can you lay the blame on him? No, you
 cannot, he hath left you without excuse, for he
 hath done his part as to our Salvation: if
 we dye then, it is because we will dye, and
 will be damned: Had you been but willing to
 have been saved, you might have lyen in
 Abrahams bosome, but now you must, to the
 grief of all your friends, be tormented in Hel
 with Dives, and shall not have this request
 granted you, To have one drop of water to
 cool your tongue, whereas you might have
 enjoyed

enjoyed Heaven and Happiness after Death,
if converted; now you shall enjoy nothing
but hell and horror, because you dye uncon-
verted.

Therefore be perswaded all ye poor mi-
serable Souls that are as slaves of Satan, be
perswaded while you have a Day of Grace,
to turn and live, and not to go on in sin, and
dye.

Which shall be the daily Prayers of
your poor and unworthy Servant
for the sake of Christ,

T. P.

The end of all is, Sinners turn,
Lest in Hell flames thou ever burn.

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